The CREATIONIST

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The Case for

CREATION 4,004 B.C.

A Challenge to Debate

by D. J. Whitney

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Creation 4,004 B.C. —A Challenge

By Dudley Joseph Whitney
Exeter, California

On the problem of evolution versus creation, particularly in relation to the history of the earth and of mankind, an intelligent man has only two choices, in reason, on what he should believe.

Either the earth is many millions of years old, it came by evolution, not creation, passed through a series of geologic ages without a Deluge, and man is a product of evolution, descending from beasts, fishes and one celled animals; or the earth was created as Genesis states not long ago and the face of the earth was made over as the result of the Deluge.

These two positions cannot be compromised. In fact, serious attempts to compromise them have practically ceased, and Christian scholars, on the basis of 'Surely the scientists must be right' almost without exception seem to have surrendered to the geologists and biologists in spite of an abundance of evidence that these are wrong.

Early in this century George McCready Price showed as conclusively as could be asked that aqueous catastrophe (Deluge action) was responible for the face of the earth being as it is and that the fundamental assumptions of the geologists in their theory of the geologic ages were wrong. Then for good measure he pointed out basic weaknesses in the theory of organic evolution and the need for creation in the origin of plants, animals and man.

Many Christian scholars have investigated this matter since then and turned from ages geology to belief in creation and the Deluge. This position has never been assailed upon the basis of evidence except in a few details of minor importance and in a manner that should be termed sniping rather than a frontal attack, and the time has come when the issue should be seen through.

Let us say also that this issue should be met on the basis of science as well as Scripture. In fact, it should be met primarily on the basis of science, for if true science is in conflict with Genesis we have no right to ask that Genesis be believed.

Think of this point: Genesis surely teaches *creation,* and apparently a recent creation. It surely teaches a Deluge that was

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earth-wide in its effect; one that must have changed the face of the earth if it occurred. God would not bring the world and the living things upon it into being and subject it to a Deluge, and then make it appear that the world was a product of evolution through millions of years, without a Deluge. Geologic evidence is clearly for a recent creation and the Deluge or for evolution and the geologic ages. If the issue is faced honestly there will be either no real evidence for creation and the Deluge or no real evidence for the geologic ages. If a debate on the subject can be held victory and defeat should be decisive. There should then be no halting between two opinions, no hesitation regarding what should be believed. The writer therefore presents this thesis for formal discussion:

> *4,004 B. C. is as good a date as can be offered, within a few hundred years, for the start of life on this earth.*

A challenge to debate this thesis was published approximately a year ago in Science and Religion, London, but no acceptance of the challenge has come; so it is repeated here, along with a condensed statement of the evidence in its favor.

A short statement on the wording of the thesis should be in order before giving the case for it. For generations the date 4,004 B. C. has stood as the date for the creation of our first parents, following immediately the preparation of the earth for their home, and preceded, presumably, by the creation of the earth itself. This date was determined by Archbishop Ussher after a careful study of Bible chronology. The work was carefully done and although the date may not be correct, even if the principles which Ussher followed were sound, it evidently is correct within a few hundred years.

However, the point at issue is not the actual date of the creation of this world, but whether it came by evolution millions of years ago and passed through the geologic ages, or whether it came by creation a few thousand years ago and the Deluge occurred later. If the latter, evidently 4,004 B. C. should be taken as the approximate time of creation.

In developing the case for a recent creation the following secondary thesis will be maintained. If the relationship between them is kept in mind the case as a whole will be more easily understood.

1. Human history fits the position of a recent creation far better than it fits the old-earth theory. By the old-earth theory man came into being as an ape-like animal about a million years ago and gradually attained the status of civilized man. By the creation-Deluge theory man was created admirably endowed physically and mentally, early man was almost destroyed by a Deluge and the races of antiquity and modern men were descended from the three sons of Noah. Anthropology and early history should show which of these positions is more worthy of belief.

2. The condition of the lands shows aqueous catastrophe (Deluge action) very strongly, and the lands appear to have been uplifted from below sea level only a few thousand years ago.

3. The sedimentary rocks and the fossils therein came by the Deluge rather than by gradual action through a series of geologic ages.

4. Creation was required for the origin of the earth and the rest of the solar system, also for the creation of plants, animals and man.

5. The earth is not old enough for the geologic ages or for the evolution of the higher plants and animals from one-celled ancestors.

After these features have been discussed suggestions will be made for the formal discussion of the subject. Readers then can decide whether the case for a recent creation and the Deluge has enough in its favor to merit attention by scientists and other scholars, and if it has, perhaps some champion of the evolutionary history of the globe can be induced to defend his beliefs and to attempt to overthrow the case for the recent creation of the earth.

HUMAN HISTORY

Human history harmonizes with belief in a recent creation of the earth far better than it does with the old earth theory.

One of the most noteworthy features of human history is that the different races of men all seem to have had their ancestral home in the district north of the Persian Gulf in southwestern Asia and they also seem to have come into being recently, only a few thousand years ago. Also, nearly all nations have traditions of the Deluge, suggesting creation and the Deluge rather than an old earth, evolution, the geologic ages and no Deluge.

Consider the distribution of the races of men. At the dawn of history the so-called Aryan race occupied the area extending from Western Europe to Northern India and touching the district where the immediate descendents of Noah are said to have lived. The Semites (descendents of Shem, the son of Noah) occupied the fertile valleys north of the Persian Gulf, and much of the land northward and westward to Africa. The lighter skinned descendents of Ham occupied Northern Africa and most of western Asia which was not possessed by the descendents of Shem.

Even the black races evidently originated in the district north of the Persian Gulf also, one branch moving westward into Africa and the other moving through India to southeastern Asia, Australia and the Pacific. The finely formed brown-skinned Polynesians of the Pacific came from here. An early home was Java, from which they moved eastward into the Pacific about 2,000 years ago, having the tradition of entering Java from the northwest.

The Chinese are known to have come from this general area, having migrated eastward from the district south of the Caspian Sea about 2,300 B. C. This time of migration corresponds admirably with Ussher's chronology within a few generations of the Deluge, and of course the other Mongoloid peoples must have started where the Chinese did and at about the same time as the Chinese.

Conditions like these are incredible if mankind is about a million years old and lived in widely separated parts of the

globe tens of thousands of years ago, as is claimed.

On that basis descendents of ape-like men would have to survive for nearly a million years, leaving but few traces of their existence over the globe, then almost perish a few thousands of years ago, but from the few survivors numerous highly endowed, virile races of men would spring quickly into being. That does not make sense; the only thing that does make sense is creation and Deluge geology.

The recent origin of the nations of antiquity is undeniable, as is their outstanding culture at the beginning and their differences in languages and in appearance.

Egypt is asserted to have an history reaching back many thousands of years, but it is noteworthy that both Egyptian history and chronology is chaos until about the time of the Exodus of Israel into Canaan about 1,500 B. C. That is comparatively recent, yet it allows nearly a thousand years from the time of the Deluge to the Exodus. Incidently, by about a thousand years more Egypt had degenerated so far that it passed permanently into the hands of foreign rulers.

Assyria and Chaldea are also said to be very ancient, but it is noteworthy that there is little recorded history in that area until the time of Hamurabi, a contemporary of Abraham, ten generations from Noah, and Abraham then was nearly an hundred years old.

Other great peoples were even hundreds of years later in entering the historical record. The Trojan War, in the childhood of Grecian history, was not fought until about 1,200 B. C. and the First Olympiad was not held until 776 B. C., while the foundations of Rome were not laid until more than twenty years later, yet Greeks and Latins were among the most capable and powerful races of men and it is absurd to suppose that they sprang from men of different races and languages thousands of years after men were numerous and had spread over much of the globe. All of the great races of men must have started from a common ancestral stock not long after the appearance of man on the globe, or after the Deluge.

The difference in languages is explicable only upon the basis that the confusion of tongues occurred. Let man start as he might start, either by creation or evolution; by the time he attained a culture which would let him live well, raise a family and build a fairly satisfactory social structure, he would almost certainly have a real language. The races that then developed would almost inevitably have many common words and common methods of putting them together. Instead, humanity is divided into peoples who speak a multitude of languages, most of them so different from many others that they might as well have originated on different planets. The only way to account for this in reason seems to be by divine intervention, just as creation was the only way to start man in the first place.

In early human history also few factors could seem to be more important than the traditions of the Deluge. In geologic history a basic issue is Deluge or ages; it was one thing or the other. Ages geology does not and cannot allow Deluge. The Deluge means the recent origin of races of men and creation and an antediluvian world before the Deluge.

Practically all races of men had their traditions of the Deluge, from Western Europe to China, out into the Pacific and across the Pacific to the Americas. Either this was one big Deluge or a series of minor floods which served as the starting point of different traditions. That is out of the question.

What remains is one big Deluge, the destruction of an antediluvian earth and a new start for mankind. If the Deluge occurred, creation for plants, animals and man is implied. Then 4,004 B. C. is as good a date, within a few hundred years, as can be offered for the start of life on the earth. Or if a better date can be offered, what is it, and upon what basis is it offered?

In the next issue of THE CREATIONIST Mr. Whitney will continue this article with a discussion of *Recent Uplift of the Lands* and their bearing on Creation 4004 B.C.

Genesis Versus Evolution

The Problem of Creation and Atheistic Science

by DUDLEY J. WHITNEY

Foreword by Harold S. Slusher

Department of Mathematics and Physics
Texas Western College of the
University of Texas
El Paso, Texas $2.50

The theme of this book is the historicity of the Creation and the Flood as recorded in Genesis. This is set in contrast to the fabulous ages demanded by some geologists in support of their theories; and in contrast also to the evolutionary theories of the biologists.

The author stresses the fact that the evidence advanced is not sufficient to support these theories. Fossils often contradict the claims of geologists, in that they are frequently found in the wrong strata. Human footprints are found in rocks supposed to be older than those containing animal fossils. The position and condition of these fossils indicate a sudden overwhelming in the not too distant past. All can be accounted for by a sudden catastrophic upheaval and deluge such as is related in Genesis.

One chapter deals with the so-called Ice Age, for which the author says that there is no real evidence. There was a sudden cold period in historic time, about 500 B.C. This would account for example, for the mammoth in Siberia. Another interesting chapter considers the present composition of the atmosphere and of the ocean. If the geological ages are true, the amount of nitrogen in the air, due to volcanic action, would be vastly greater than it is, similarly the amount of dissolved salts in the sea, brought down by the rivers, would be much greater.

Many scientists refuse to recognize the existence of God, the Creator, and rule out the supernatural. They affirm that everything has come into existence and developed without any outside influence; how this happened they do not, and cannot, say.

-Book Review, *Bible League Quarterly, London, England,* July-September 1961.

THE FACE OF THE DEEP
By D. J. Whitney
"One of the best efforts we have ever read to point out from science the literal truth of the Bible story of creation." — Alabama Baptist $2.50.

The AMAZING CREDULITY of the EVOLUTIONIST

by Philip Mauro

What commonly goes by the name of *evolution* is a system of *religious* and *speculative* dogma that makes greater demands upon the credulity of its votaries than any other that has yet come into prominence. And conversely, the evolutionists are entitled to first place among all the groups of credulous and infatuated people that ever existed.

Grotesque and monstrous indeed were many of the fables accepted as truth by intelligent and educated peoples of ancient times; but, as a complex system of preposterous and impossible suppositions, *evolution* cannot be matched among the myths of antiquity. Hence its widespread acceptance at the present time, particularly among people of culture, and by religious leaders who have picked up a smattering speculative 'science' so-called is a phenomenon that can be accounted for only by attributing it to supernatural agency. My own conviction has been for some time past that it is "because they received not the love of *the truth*" that God has given them up to *"strong delusion*, that they should believe *the lie*" (2 Thess. 2: 10-11.)

These are strong statements I know; and it will not be easy for the reader to accept them, unless he has spent, as I have, say a quarter of a century, more or less, in an atmosphere that was super-saturated with evolutionary ideas all the time eagerly absorbing and trying to assimilate them; and then was brought, through the Word and Spirit of God, into the light of His truth. In support, however, of what I have asserted concerning the credulity of the evolutionist, I will call attention to just a specimen or two of what is involved in the acceptance of the doctrine now held, or professed at least, by prominent leaders and teachers, who often refer disdainfully to the "credulity" of those who accept the statements of the Bible as the true sayings of God.

I. The evolutionist must needs assume, in order to account for the innumerable species of living creatures, each different from all the others, that each organ, function and habit of the various species was separately evolved as the result of a prodigiously long succession of changes, each change being excessively minute in itself, and all being determined by chance alone, yet somehow taking place always in the same path of development, till at last the particular organ, function or habit arrived at the state of perfection in which it now exists; and then the process stopped as mysteriously as it began. Furthermore, the evolutionist must believe that the process just described was in every instance carried on, from non-existence to perfection, not in a single organism, but through countless generations from parent to offspring; the supposition necessarily being that, from start to finish, every shadow of a shade of an imperceptible change, fortuitously occurring in the individuals of the evolving species, was faithfully transmit-

ted to their offspring *in perpetuity*.

How can we guage the enormity of this assumption? But let it be remembered that, according to the unanimous testimony of human observations from the time that any records exist, every species has propagated strictly "after its kind;" even as, according to the nine times repeated statement of Genesis 1, God commanded all plants and animals to do in the day when He created them. And let it be remembered also, that never has there been observed the slightest tendency on the part of any organ of any creature to develop into something other than it is and has been; or any instance of a creature, or succession of individuals, in process of developing a new organ. This latter fact is specially noteworthy because, if evolution were indeed the universal law of nature, then nature would abound in creatures having partly developed organs and functions.

II. Now in view of the above, let us briefly consider the case of those numerous species of plants that perpetuate their kind by means of *seeds*, which come slowly to maturity in the life time of the plant, and as a part thereof; which seeds contain each a life-germ of the same kind as the plant by which it is produced, but must fall into the earth and undergo decay and the destruction of the enveloping shell, ere the contained germs can spring forth in life as a new individual member of the species. It is for the evolutionist to say how many milleniums of time, or how many successive generations, were required for the acquisition by a given species of the organs and functions necessary for the production of *perfect seed*, with their contained life-germ and other essential parts. But this I assert without fear of successful contradiction, that the human mind cannot conceive of a process whereby a succession of plants would *gradually* acquire the ability, and the necessary organs, to produce perfectly functioning seed. For, according to the dogma of evolution, a long succession of generations was necessary for the development of the seed-producing apparatus; whereas, by the inexorable law of nature, the production of *perfect seed* is necessary for the successive generations of the plant that produces them. So here is a deadlock.

Let anyone try to conceive how the non-seed bearing ancestors of wheat, for example, took the first accidental and imperceptible step in the direction of forming a seed-pod; how it handed that slight variation on to the next generation (in whatever way its kind were then propagated); how another chance variation occurred, and then another, and another-- always in the right direction though purely accidental;--till at last the wheat species was ready to abandon its previous method of propagation (whatever that was) and thenceforth to maintain its existence as a species by the marvellous seed-bearing method. One who honestly attempts to think out such a process of development cannot possibly come to any other conclusion than that the seed-bearing plants must have been equipped from the very beginning with seed-producing apparatus, complete and perfect in every detail; and that without it the species could not have survived from one year to the next. And in connection it must not be overlooked that an essential postulate of the evolutionary dogma is that *only such variations as are useful and advantageous to the possessor are handed on to the next generation*. Yet the deluded votaries of evolution have to assume that such useless appendages as undeveloped seed pods were handed on from parent to offspring for thousands of successive generations without a miss.

III. Take now the case of the familiar barnyard fowl, or some other of the feathered tribes. Let the reader try

his best to imagine how the hen could have been *gradually* adapted, through a long succession of slight changes, to the practice---now common to all feathered creatures--of forming, laying, and hatching *eggs;* how the organs and habits necessary to that complex operation, or series of operations, could have been slowly developed in the evolutionary way; how the males of the species could have undergone corresponding modifications of organism and habit; how the female acquired the remarkable habit of accumulating a number of eggs in one place, and then persistently sitting upon them for 21 days at a stretch; how the contents of the eggs meanwhile was *gradually* acquiring the habit of turning itself into live chicks, capable of developing into adults, some male and some female, of the same species as the parents: how the chicks *gradually* acquired the habit of breaking the shell with their beaks; and finally how they *gradually* learned to respond to the call of the mother hen, and she to devote herself to the care of the chicks during their infancy. And then let him try to imagine, what no evolutionist even attempts to explain, how the inchoate species *managed to exist, and to produce and nourish its offspring,* during the long ages which the evolutionary doctrine demands for the development of such organs, functions and habits of life as we have been considering.

I have been able to give but a hint of what must have happened--and all by the purest accident--in order to evolve those means of reproduction that are now common to all feathered creatures. It is not too much to say then, that those who receive, as the true explanation of the countless self-perpetuating species of living creatures now on earth, that intricate system of impossibilities known as the evolutionary hypothesis, are the most credulous of mortals, and are no worse than those (if any such there be) who see nothing incredible in *Gulliver's Travels.*

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TWO MEN NAMED CHARLES

Re-evaluation of the Work of Charles Darwin and Charles Lyell

by GEORGE McCREADY PRICE (1870–1963)

It seems strange that the name of the younger of these men has become almost a household word, while that of the other is practically unknown. Even scientists themselves have debated the writings and theories of the one with the utmost care, while simply praising those of the other and taking them for granted without critical examination. Christian scholars also have focused their wrath on the comparatively unimportant details of Darwin's story of the very last stages of man's climb from the slime and cruelty of his animal ancestors, while accepting without question the plainly anti-Biblical teachings of Lyell's geology on which the entire scheme of organic evolution has been built.

It would seem that the father of lies has been purposely directing the attention of the world to the life and work of Darwin in order to divert attention from Lyell, though from the point of religious importance and logic the emphasis should be the other way around.

Recently the high-brows of the entire world celebrated the centenary of a book by Darwin, praising him as the Moses who led the modern world out of the Egyptian darkness of the Genesis myth about creation into the "true light" of modern science, whereas all he really did was to popularize the preceding work of Lyell and add his own special version of just *how* the work of development took place. This so shocked our grandparents of a century ago that Christians ever since have allowed themselves to be endlessly occupied in discussing Darwin's theory of the mere *process,* instead of examining the shameful illogic and pseudo facts taught by Lyell, on which the entire scheme of organic evolution has been built.

It was Charles Lyell who, a generation before Darwin's notorious book, taught the world that there never was a universal flood, but that slow, gradual changes of sea and land like those now going on have prevailed during untold ages of time, and that the first chapters of Genesis are merely a sublime allegory or myth. He had made the world believe that the various kinds of fossils in the rocks can be differentially dated and classified into many successive ages, and that there never could have been a fiat creation of a painless, deathless, sinless world as described in the first chapters of the Bible.

Lyell was the man who taught this nightmare of beginnings, plus the flat denial of a universal flood; Darwin merely built on what Lyell had done, and finished it off with the truism that plants and animals are not fixed or static, but do change somewhat from generation to generation, with new breeds arising from time to time, though of course within definite limits of change.

Which of these two men was really responsible for the sad anti-Genesis apostasy which we see everywhere prevailing in the modern world?

Let us try to get a few facts of history straight.

Charles Lyell (1797-1875) belonged to a well-to-do Scottish family who like to live near the south coast of England because of the climate. As a youngster he became familiar with the action of waves and tides; he could see the ocean wearing away the coast in this part of England; and he became convinced that, given time enough, almost anything could be imagined as having happened in the long ago. The theories then prevailing of many successive world catastrophes seemed all wrong, and he resolved to do something about it when he grew up.

According to custom he attended the university, and then, following the wishes of his parents, he qualified for the bar. But his heart was not in this sort of life; and he determined to write up what he had been thinking about concerning geology. He had by inheritance enough to live on, and he told his friends that if his writings could be made to pay their own expenses he would give up law. The first volume of his geology appeared in 1830, in time for young Darwin (1809-1882) to take it with him as he started the next year on his voyage to the South Seas. The second volume was sent to him, while the third appeared only after Darwin had returned.

Lyell's published work on geology was highly successful. Edition after edition was issued, the author rewriting it very carefully and finally condensing it into one volume. Several other books of his were welcomed by the scientific world, and before he died he was the best-known and most respected man of science in the entire world. He had out-

lived all controversy, and his views about there never having been a universal flood had become accepted by church people, Catholic and Protestant alike.

The other Charles was born twelve years later than Lyell, but was much slower in gaining the attention of the world. Indeed, his *Origin of Species* was published shortly before Christmas in 1859, almost thirty years after Lyell's book of 1830. And Darwin in this book builds largely on the many successive ages described in Lyell's work, which by that time were regarded as established, "orthodox" science. Darwin argued that it was more reasonable to think that the many successive relays of animals and plants represented by the fossils must have been connected genetically, than to suppose there were so many successive creations as must otherwise have been the case; and he suggested his pet theory of natural selection to explain how one kind probably grew naturally into a different kind.

The man who really wants to be intelligent regarding these subjects needs to remember that when Darwin's book was first published near the end of 1859, Lyell and his followers had already been teaching that animals and plants have been coming into existence in relays through untold ages, that geological science can definitely date them relative to each other, and that during these long geological ages living things have been steadily progressing and advancing from small, simply organized forms to larger and more complex structures such as horses, elephants, and human beings. This was the teaching of Lyell and his geologists. It is still the teaching of modern "orthodox" science. All that Darwin really did was to add his special private patent of just how this has all taken place by natural processes.

Is it not passing strange that Christian scholars who profess to believe the Bible should spend their time over the trivialities of the "species" question, à la Charles Darwin, instead of asking whether Lyell's theory which professed to date the fossils in successive relays during millions of years is genuine science, like the sciences of physics, chemistry, and astronomy?

When I first began looking into these subjects slightly more than sixty years ago, I found almost whole libraries of books dealing with Darwin's theories about "species," but I could not find a single volume published during the preceding hundred years that questioned the scientific accuracy of Lyell's geology. This condition of affairs is surely one of the strangest facts in the history of modern science.

For when I began to study into the history of Lyell's geology and that of his predecessors, it was easy to see the bald, unproven assumptions and the many plain denials of facts on which this anti-Genesis system is built. The results

of my findings are given in my nearly twenty books, all but one or two of which are already out of print.

But today I am no longer alone. Dr. Frank L. Marsh, one of my former students, has already authored several good books along the same lines, which may be obtained through the publishers of this journal.

Then ten years ago the Lutherans issued *The Flood,* by Alfred Rehwinkel, which also confirms the record in Genesis and denies the scientific accuracy of the alleged geological ages.

But far better—more complete in covering the details both theologically and scientifically, and more up-to-date in its scientific evidence—is a volume issued early this year by the Presbyterian and Reformed Publishing Company. The title is *The Genesis Flood,* and the authors are John C. Whitcomb, of Grace Theological Seminary, Winona Lake, Indiana, who writes the theological part, and Henry M. Morris, head of the Department of Civil Engineering, Virginia Polytechnic Institute, who writes the scientific part.

For the thousands of Christian scholars scattered around the world who have been crying, "How long, O Lord, how long?" this work will come as an answer to their prolonged and multiplied prayers.

Of one thing we may be certain. Stronger than armies, stronger than all the combined nations of earth, is a divine idea, as foretold in the prophecies of the Bible, the time for which has come.

And such a divine idea, so timely and appropriate for this age of evolutionists, is foretold in the fourteenth chapter of the Revelation: "Fear God, and give glory to Him: . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

From *Signs of the Times,* Mountain View, Calif. Feb. 1962. Copyright 1962. Used by permission.

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CREATION

by R. E. D. Clark

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Origin of Nations

By Spencer Kirkland

THE greatest and most authentic historical document in the world is the tenth chapter of the book of Genesis. It is extraordinary because it is associated with facts in the past which have been established and with events of the future which could only be known to one supernaturally instructed. The historic character of this sacred record; the great length of time which it covers and the great extent and profoundness of the subject which it treats, gives the largest scope for criticism of any book or chapter ever written.

If this chapter is not true, it should not be a very difficult task for our contemporary scientists and historians to refute it. Can any man believe that if such a history, dealing with the affairs of all the great nations of antiquity, and of the present day, were false, that modern science with its exact and extended knowledge would not have long since annihilated the historical authority of this chapter? Instead of overthrowing it, we find men such as Pritchard, Rawlinson, Sayce, and .Bunsen confirming its authenticity. Any document that so boldly ventures to set forth historical facts which science may put rigidly to the test, is superhuman, and could never have been conceived by a finite mind, and this contention is easily proven to the satisfaction of any person who is honestly seeking verification.

Upon reading the fifth chapter of Genesis we learn that the tenth from Adam was a man named Noah, and then turning to the sixth chapter, tenth verse, we read "And Noah begat three sons, Shem, Ham, and Japheth." The ninth chapter and nineteenth verse reads—"These are the three sons of Noah: and of them was the whole earth overspread."

Having this as our foundation, we shall now trace the sons of Noah and learn if this latter reference is true or false. If it proves to .be true, we need have no scruples when we contend that the present inhabitants of this world drew their origin from the descendants of Noah, and precisely in the manner set forth in the book of Genesis.

Japheth, a son of Noah, with his tribes, settled the territory in the region on the west of the Mediterranean, in Europe and Asia Minor, and they also reached across Armenia and along the northern edges of the Tigris and Euphates valley, over Media and Persia. Japheth had seven sons, namely Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Gomer and his tribes settled north of Palestine and along the northern coast of the Black Sea. His descendants are occasionally called Cimmerians and Crimeans, but both mean the same. The people of Gomer are represented to-day by the Russians.

The second son of Japheth was Magog. He and his people settled north of Palestine and a trifle northeast of Gomer and north of the Caspian Sea. Their territory at times extended from the borders of Europe to the Pacific Ocean. Many of the races of the present day can trace their descent from this man. Some of the many races and divisions of races which sprang from his tribes are the Chinese, Japanese, Siamese, Indo-Chinese, the Aborigines of North and South America known to us as Indians, the Finns, Malays, Polanders, Bohemians, Bulgarians, Turks and numerous other peoples, but they are particularly represented by the Russians, and their territory at the present time extends from the borders of Germany to the Pacific Ocean.

Madai and his descendants peopled the region south of the Caspian Sea, known as Media. The Medes are the descendants of Madai.

The fourth son of Japheth was Javan. His place was Greece. In Daniel 8:21, of the American Revised Version, Greece and Javan are used interchangeably and are synonymous. Javan was the progenitor of the Greeks.

Tubal and his tribes settled near Magog, and his descendants are to-day represented by the modern Russians.

Meshech, who is mentioned in connection with Tubal in the Scriptures, was the father of the Moscovites, and it was his people who founded the city of Moscow. Some of his people joined the tribes of Tubal and settled along the River Tobol and founded the region of Tobolsk, now a Russian possession.

The youngest son of Japheth was Tiras who was the father of Thracians, and from him descended the Goths. The Ostrogoths and Visigoths were also related to this people.

Japheth had three grandsons. They were Ashkenaz, Riphath and Togarmah. Ashkenaz and his tribes settled in the region south of the Black Sea. His people founded Armenia. The Teutons, Scandinavians and the English proper are descended from Ashkenaz.

Riphath and his descendants are represented by the Celts and Gauls. The name Gallicia is derived from them. It was to one of the descendants of Riphath that Paul wrote one of his Epistles. This people settled Ireland, England and Scotland.

Togarmah and his tribes settled the territory north of Armenia. The Armenians are descended from him.

The second son of Noah was Ham, and he had four sons, namely, Cush, Mizraim, Phut and Canaan.

Cush was the eldest son of Ham. The tribes of Cush settled Ethiopia, and from him come the colored race, commonly called Ethiopians. His most prominent son was Nimrod. It was Nimrod who founded Babylon on the site of the Tower of Babel.

The second son of Ham was Mizraim who settled in Egypt. Mizraim is the ordinary Hebrew name for Egypt in the Scriptures. The Egyptians are the descendants of Mizraim and the Philistines are also related to these people.

Canaan and his tribes settled the territory known as Palestine and Phoenicia. From Canaan come the Phoenicians.

Phut was the third son of Ham, and his dwelling place was Lybia, the region west of Egypt. In the Scriptures, Phut, Put, Libya and Libyans are used synonymously.

We now come to Shem and his sons. Shem and his people occupied the southwest corner of Asia, including the Peninsula of Arabia. He had five sons, namely Elam, Asshur, Arphaxad, Lud and Aram. Arphaxad and his people settled north of Assyria, with Media on the east, and Armenia on the north. His descendants were the Chaldeans. Peleg, who lived at the time of the dividing of nations, which his name implies, was the grandson of Arphaxad. Abraham was a descendant of Peleg.

Lud and his tribes founded the region known as Lydia. It is located in the north of Africa and west of Egypt. His descendants were the Lydians.

The descendants of Elam settled that territory which lay south of Assyria and east of Persia proper. Their chief city was Susa, sometimes called Shushan in the Bible. The Elamites were his people and the Persians are also associated with his descendants.

Aram settled Syria and Mesopotamia. The chief city of Aram or Syria which are used interchangeably, and mean the same, was Damascus. His descendants are the Syrians.

Asshur's place was Assyria. He was the founder of Nineveh. The Assyrian people were his descendants.

In summing up we find that Ham and his people settled Africa, Palestine and Phoenicia; that the territory of Shem was Asia Minor in the valley of the Tigris and the Euphrates; and from Japheth came the tribes that peopled the rest of the world. This history is corroborated by Historians, Scientists, Writers and students of all nations, as far as they touch upon the times and places which I have stated. It has been and is still receiving striking and frequent confirmation from any and every source of investigation to which it bears any relation. It is more extraordinary still that the sacred history of the Bible is the most trustworthy source to which antiquarians can resort for substantial aid in the decipherment of inscriptions and the indentification of places within the range of its records, hence it appears that the history of the Bible is not only true in itself, but at the same time detects and corrects historical statements in all other documents bearing upon the same events.

I have taken one little chapter in this blessed book and have unfolded what is beyond a doubt, the oldest and most authoritative historical document in the world, a history written hundreds of years before Herdodotus or

any other of our greatest historians and men of letters were born, and I believe that I have proven conclusively that all men and all nations are of the same original race, of the same value, and the same consideration, brethren and kindred; and one may quote without fear of successful contradiction, the words found in the Seventeenth chapter and twenty-sixth verse of the book of Acts,

"And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

From *Darwin and the Darwinian Revolution*, by Gertrude Himmelfarb:

"A growing number of scientists . . . have come to question the truth and adequacy of natural selection. And these are neither religious nor philosophical malcontents. So unexceptional a devotee of science and scientific method as Bertrand Russell has said that 'the particular mechanism of "natural selection" is no longer regarded by biologists as adequate.' And the Professor of Zoology at Cambridge recently confessed:

" 'No amount of argument, or clever epigram, can disguise the inherent improbability of orthodox [Darwinian] theory; but most biologists feel it is better to think in terms of improbable events than not to think at all; there will always be a few who feel in their bones a sneaking sympathy with Samuel Butler's scepticism.'

"The present status of Darwinism has not altered much since 1860, when Huxley pronounced it to be not an established theory but a tentative hypothesis, an extremely valuable and even probable hypothesis, but a hypothesis none the less. As the evidence stands, he had regretfully to admit, 'it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural.' Even Darwin conceded that in hard fact the theory was unproved:

" 'In fact the belief in Natural Selection must at present be grounded entirely on general considerations. . . . When we descend to details, we can prove that no one species has changed [i.e., we cannot prove that any one species has changed]; nor can we prove that the supposed changes are beneficial, which is the groundwork of the theory. Nor can we explain why some species have changed and others have not.'

"A whole century of devoted research has produced no more satisfactory evidence on this score. If most scientists still profess their belief in natural selection, it may be because, as the Cambridge Professor of Zoology put it, they would rather think in terms of the improbable than not to think at all; more particularly, the authors of a work on zoology observed, because of 'the desire for some such hypothesis.' Natural selection may have succeeded by default, simply because no other acceptable explanation has been available. . . .

"There have been evolutionists perceptive and candid enough to admit this. Witness August Weismann, the geneticist and zoologist. . . . Or the biologist, William Bateson."—Pages 418-420.

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A Christian Manifesto Concerning Evolution

WE, THE MILLIONS OF BIBLE-BELIEVING CHRISTIANS of America and the world, in the year of our Lord 1959 (the centenary of the publication of Darwin's "Origin of Species") wish to give public expression to our convictions:

That the Universe, the world and all life thereon, including man, were brought into being by Divine fiat;

That the orderly progression of life on earth from the lower forms (microscopic protozoa) to the higher forms (complex metazoa, including man) is **not** the result of natural evolution ("random changes," "chance mutations," or "natural selection"), producing the gradual transformation of one genus into another —the lower into the higher—through untold millions of years, but is the result of special creation;

That the Creator arranged all life into distinct families of interbreeding, reproducing populations; and though there is great flexibility within the species, resulting in many varieties, breeds, races and strains (from genetic mutations), there is an impassable **"chemical barrier"** (Luther Burbank) that prohibits transmutation of one family into another. We all know there are many breeds of dogs, cats, etc., but who ever heard of a dog or a cat or any other animal "evolving" into another genus? In the words of the Bible, each "kind" (family) of life on earth is created with its own type of life that reproduces **persistently** "after its kind" (see Genesis 1) and will **not** deviate therefrom (other than the flexibility of many varieties within each species).

Let it be known, furthermore, that evolution—as some evolutionists have freely admitted—"is an unproven, unproveable hypothesis," and that it fails utterly in the following realms:

(1) Evolution has no explanation for the origin of the Universe. "Nothing" cannot create "something." Sheer logic forces us to accept the teaching of Genesis 1:1: "In the beginning **God created** the heavens and the earth."

(2) Our orderly, well-designed, world, having WATER (practically unknown in the rest of the universe), a well-balanced atmosphere, and almost 100 necessary, and useful elements, and climatic conditions permitting life on earth, gives abundant evidence of having been specially **designed** for habitation. "Design demands a Designer."

(3) The origin of life on earth, and its presence here in such great abundance and variety, maintained in an obviously well-planned and finely "balanced" and interdependent economy, in which plants support animals and animals support plants, **demands a Creator.**

Pasteur demonstrated that there can be no "spontaneous generation"; life must come from life. The origin of life **must** be attributed to the Supreme Creator.

(4) Every form of life on earth is highly specialized and "per-

fectly adapted" to its environment. The cactus in the desert, the eagle in the air, the tiger in the jungle, the whale in the sea, all function well where they are. No form of life on earth reveals any need, or "desire", for evolution of any kind.

Moreover, we **need,** the economy of the world needs, every form of life just as it is and where it is. We need cows, horses and dogs **just as they are.** We need camels for the deserts. We need the predatory animals to maintain the "balance of nature." The work of creation is that of an all-wise Sovereign.

(5) Furthermore, the innumerable highly complex and specialized "organs," such as the eye and the ear, the sonar system of bats, the beak of a woodpecker, the tongue of a toad, the trunk of an elephant, the spinerette of a spider, and a mother's breast, are of such a nature that to be useful **they had to come into being at once,** and could not have developed gradually through "chance mutations" and "random changes." A partially developed "beak" or "eye" or "trunk" is a monstrosity nowhere found in nature, either living or in fossil form. Nor would it do any good were there such a thing: for what good is a partly developed beak of a woodpecker, or tongue of a toad?

(6) The incredible wonders of the atom (with its more than 30 infinitesimal particles: protons, nuetrons, electrons, pions, mesons, etc.) and the highly complex nature of protein molecules, and the involved intricacies and marvels of body cells—and a thousand more wonders and miracles in the microscopic world—demand special creation. The atom is far too complex to have "just happened." To believe that such complexities as the atom and the protein molecule "just happened" is like believing that a modern, highly complex electronic computing machine "just happened." It took **intelligence** and **skill** to construct the electronic computing machine; it took Intelligence and skill to produce a universe of atoms!

(7) The **instinct** which unerringly guides a bird, a whale, an eel, or some fish, in their long and amazing migrations; and the instinct which enables a bird to build its own characteristic nest the first time it tries (without previous experience), and enables bees to build a perfect honeycomb, and a thousand other marvels in insect and animal life due to instinct—showing apparent intelligence, without having the actual, matching intelligence—is obviously the work of a Master Designer, who fully equipped all forms of life to enable each to survive in its own environment and to serve, in some capacity, the economy of nature.

(8) There are amazing forms of life, such as the Hunting Wasps, Honey Bees, social Ants, Penguins—and a thousand others—having abilities and characteristics far in excess of their humble station in life, which enable them to accomplish fantastically involved routines.

(9) There are many highly complicated processes in nature that are so involved as to demand special creation; such as photosynthesis; many physical processes of the body, such as the marvelous chemical actions of the liver and the blood, the nervous system and the ductless glands; processes of the human mind, such as memory, reason, consciousness, intelligence, imagination and the power of speech; the process of metamorphosis, etc.

Consider the astounding miracle of metamorphosis: moths and butterflies go through an involved cycle—egg, larva, pupa, adult butterfly or moth—that could not have come about through a process of "chance mutations" or "random changes"; it is so involved it demands special creation.

(10) There are innumerable MISSING LINKS that are not to be found, either in the living world, or in the world of fossils, such as the vast "gulf" between inorganic matter and life, between each phyla, and between practically all genera of all phyla.

How, for instance, could the scales of reptiles evolve into the feathers of birds, as evolutionists teach and believe? And how could the humble

sea urchin, that lives in a shell, ever evolve into an animal with a skeleton? And how is one to account for the great gulf between the mind of an ape and the mind of man?

There are literally **thousands** of "missing links", for each form of life is distinct and was created to occupy its own realm, to which it is well adapted. According to evolution, there should be innumerable **intermediary stages** between all forms of life—but there are not.

(11) The **persistence of type** in all genera the world over is a phenomenon that baffles evolutionists. Scientists tell us that the ameba has been in existence for hundreds of millions of years; and yet amebas are still with us! and amebas **still breed true to form!** Amebas always produce amebas; they never change.

Experimenters for many years have worked with bacteria, the **Drosophila** (fruit-fly), and other forms of life, but they have not been able to cause one genus to transform into another.

Scientists tell us that ants haven't changed appreciably for the last sixty million years! All genera always breed true to form (allowing, of course, for the many varieties in species)—or produce sterile offspring. There is no evidence whatever of transformism—the transmutation, through evolution—of species, from one genus to another.

(12) There is present in the Universe, and in the world, **"law," "order,"** and **"design for an intended purpose,"** that presupposes a Creator. The laws of "gravitation" and "inertia" keep the stars in their orbits. Who made these laws? Where did they come from? Laws demand a Lawgiver.

The various and sundry "laws" of chemistry and physics are dependable and have enabled men to make such wonders as the electron microscope, the telescope, nuclear power plants, high speed photographic equipment, and a million more wonders of modern science.

One "law" that completely confutes evolution is the **Second Law of Thermodynamics,** which states that "left to themselves all things tend to greater randomness" (degeneracy, decay). Boiling water, if not kept over heat, will cool off; the baseball thrown will come to a stop; the very stars of heaven are all slowly cooling off. It is a fact that all creation tends to degenerate, run down.

Because of these, and scores of other facts that prove Creation instead of evolution, be it resolved that we go on record, declaring our faith in the Supreme Being as the Creator and Sustainer of the heavens and the earth, and all things therein.

Furthermore, be it resolved that we express our faith in the Bible as the inerrant Revelation of God and His will. The Bible presents GOD as a Tri-unity: Father, Son (the Lord Jesus Christ), and Holy Spirit; MAN, originally created in the image of God, is a fallen sinner, in need of salvation; CHRIST, the Second Person of the Trinity, is the incarnate Redeemer who made atonement on the cross for man's sins; SALVATION for man is obtainable through individual repentance and faith in Christ. Therefore, we urge all men everywhere to read the Bible carefully, and give earnest heed to its message.

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